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AND THE PRINCIPLES OF
THE COVENANTED REFORMATION.

Fourth Series)

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SIXPENCE
MONTHLY

THE REV. ALEXANDER SMELLIE, D.D.

BY REV. PROFESSOR R. MORTON, GLASGOW.

THE quality of a Church, as of a community, may be tested by the type of men it produces. It is true that gifted men and gifted ministers of the Gospel are the gifts of God to the generation that is served by them. The seven stars are in the right hand of Him who continues to walk amid the seven golden lampstands. They are the products of His gracious working, they reflect the light that He imparts to them, they are ever held firmly in His grasp, and diffuse this light where He appoints. But in the fashioning of them and the fitting of them for the work He designs to accomplish by them He uses the earthly environment in which they are placed in the home, in society, and in the Church. They are put into this mould as the molten metal is put into the grooves carefully prepared for it, and they in this way get the shape and fitness for use in which they appear. It depends upon the mould and upon the other subsequent processes through which the metal must be taken whether or not the finished article will be finely tempered and adapted for the uses to which it is to be put. A Church and a community gets from this highest source the men and the leaders adapted to the character which they themselves have acquired. They are all the children of the age and of the time in which they appear, while they may be employed to set new currents of thought and action agoing, that may produce great changes. From the application of such a test our little Church comes out with a record of which it has no need to be ashamed. To have produced such fine types of men and of able faithful ministers as father and son, the Rev. James Smellie and the Rev. Alexander Smellie—now united in the glorious fellowship of the heavenly life—speaks forcibly for the mental, moral, and spiritual calibre of the Church.

Alexander Smellie was the eldest son of the Rev. James Smellie, and was born in the Original Secession Manse at Stranraer in 1857, when his father was minister of the congregation there. His early years were passed in this town lying at the head of Loch Ryan, and the first elements of education were there imparted. But he was a little boy—only seven years of age—when, in the beginning of the year 1864, his father, at the repeated urgent invitation of the Edinburgh Seceders, transferred his residence to the capital and his valued services to the little congregation there, then worshipping in a Hall, but soon to occupy the building in Victoria Terrace which they erected. This early home was not only one pervaded by a deep piety, but also one in which a deep lively interest was taken in intellectual and literary pursuits. The father had, by a rigid discipline become master of a chaste, pellucid style of com-

position, and an impressive manner of speech. It was said of him truly, "He had too fine a taste to cultivate an ornate style and too deep a sense of responsibility to be excessively careful about the mere clothing of his message, but the chastened imagination which gleamed and sparkled in his preaching was one distinctive element of its attractiveness and power. The simplicity, gravity, and suppressed earnestness of his manner of delivery were in admirable harmony with the substance and aim of his discourses."

The son was led by the hand of a father whose memory he revered into that glorious field of divine truth and into that rich field of literature, from which in the future years he was to draw so many treasures and enrich his fellowmen with these possessions. Edinburgh has a wealth of educational facilities, and these, with the stimulus of the home behind, were fully taken advantage of by young Alexander. He passed in due course from the Royal High School and George Watson's College, in which he took a good place, to the University of Edinburgh, in the classrooms of which he gained notable distinction. He enrolled himself as a student of the University in the autumn of 1872. A fellow-student, the Rev. D. C. Macgregor, D.D., Wimbledon, thus writes of him:—"Quiet and retiring as he was, he was a marked man from the first. His literary gift and fine taste commended him to discerning judges among the professors, such as Masson and Sellar, though he did not form his style upon either. Many of his class-fellows have since attained distinction. The late Professor Hume Brown, Lord Salvesen, William Archer, Seth Pringle Pattison, Lord Haldane, and Sir George Adam Smith were a little his seniors; Professor Mackail, Sir James Barrie, and W. P. Paterson a year or two behind; but of that student generation I doubt if any man left a more marked sense among his contemporaries of high gifts combined with character." The same testimony is borne by another fellow-student, Dr. Fisher of St. Cuthbert's Parish Church, Edinburgh, in his interesting book of reminiscences published under the striking title, "The Outside of the Inside." He is alluding to the Philomathic Society, with its gatherings in which the students had high debates on a wide variety of subjects. He recalls some who shone in these debates, and writes: "But by far the most brilliant man, the most original in mind and weightiest in speech, was Alexander Smellie. He became, and remained, the minister of a small Original Secession Church. He bound himself by a vow to this service, and has nobly stood by his promised word. Practically any career was open to him. He would have risen to distinction in any walk of life. Happily no promise prevented Smellie from contributing to literature. His book on *The Men of the Covenant* provides one of the most

fascinating pictures that ever have been given of a romantic period of Scottish history." (page 22). Here it is stated that it was, as it were, the dead hand of a saintly father, whose memory was a constant inspiration, that kept him within the small ecclesiastical fold of the Secession. There is no doubt but that influence had great weight with him, and it is to his credit that it did, but there was no definite promise binding him, and his deepest sympathies and convictions were with the type of spiritual life and service identified with the Church of his fathers. In some allusions to him at his death the thought finds expression that he was cramped in the use of his undoubtedly talents by his anchoring himself in his ecclesiastical life to what is called an obscure and narrow sect. Katherine Tynan, in her tribute to his memory, in "The British Weekly," of June 7th, echoes this thought in her own way. "If he had not been a saint he might have had a distinguished literary career, as he might have been a leader and moulder of religious thought, if some strange loyalty and abnegation had not kept him with the narrow sect and the small congregation." Though he was a saint—everyone brought into contact with him realised that—he has had a distinguished literary career, and though he made his spiritual and ecclesiastical home in the Church in which he was reared, he did become a leader and moulder of religious thought. He shewed that the narrowness of that spiritual and ecclesiastical home was only in the imagination of those who were unacquainted with it.

He began his literary career, in which he reached such distinction, in connection with the Philomathic Society of the University of Edinburgh. He read a paper to it on the Arthurian legend, which was so highly thought of by the members that they requested its publication, a request with which he complied. A glimpse of him in his student days and in later life has been furnished to us by his intimate friend, Professor W. M. Macgregor, B.D., of the United Free Church College, Glasgow.

"It was in the winter of 1876, when I went up as an undergraduate to Edinburgh, that I first made acquaintance with Alexander Smellie. The three or four years which parted us in age were enough to secure for him a boy's half envious admiration, for he possessed what many of us coveted, knowledge and the gifts of style, and a marked distinction of character, which we who could not imitate could at least perceive. Even as a lad he exhibited the elevation and purity of nature which distinguished him throughout his life; and after almost fifty years of friendship I can testify that I never heard him say a word of anyone which was ungenerous or unworthy.

His father had died not long before, a man little more than forty, and the son gave little promise then of a life so rich in

performance as his has been. Tall and fragile, he looked like one who, with all his gifts, might not have time to express what was in him. But masked by his gentleness, there was a 'stalk of carle hemp' in him, and by iron diligence and by wise management he has crowded into his days a wealth of achievement. His many books are full of delicate and noble craftsmanship, and there is also somewhere written of him a story of work which he has wrought in human hearts.

It must have been in the late seventies that, for the only time, I heard him preach. It was in his father's old Church in Victoria Terrace, and his text, as I remember, was II. Peter iii. 18, 'Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.' I am afraid that in listening I was sorry that such a man should not be set upon a loftier pedestal than his own Church could give him. But through more than fifty years he has been teaching us all how it is possible for a man, living devotedly and loyally in a small Church, to serve every Church alike. To him it has been given to exercise a reconciling ministry, and to draw men together by holiness and wisdom and freedom from the world in the one service of our Lord Jesus Christ."

When he graduated in 1878, he had entered upon the special studies meant to prepare him for the work of the Christian Ministry. He had come to the decision to devote himself to this high calling, and to devote himself to it in connection with the Church of his fathers. Behind that decision lay two things, to which he alluded in that autobiographical sketch of his past life which he gave when he occupied the Moderator's Chair in the Synod of our Church. The one was the influence of his home life, and of the transparent piety of his parents. His home had been to him in the early impressionable years an *Ecclesiola Dei*, a veritable Church of God, and there he was conscious of being drawn to the Saviour and moved to surrender himself to Him. The change from the natural to the spiritual life was, as in the case of Timothy, so quietly accomplished that he could not fix any date for it. There was with him the lack of any certainty that the change had been accomplished. This certainty was brought to him by an influence very different from that of his parents, yet an influence emanating as surely from Divine grace. He will tell us about it in his own suggestive way. "It was an evening in May, 1874, and the place was the Free Assembly Hall in Edinburgh. The previous winter had been that never-to-be-forgotten winter—a year of the right hand of the Most High—of Mr. Moody's first mission in Edinburgh. To what multitudes the great human-hearted, heaven-taught evangelist was God's messenger of peace! That night Mr. Moody spoke of the man born blind whom Jesus Christ cured, and of the man's '*One Thing I Know.*' The address was scarcely done

and the meeting closed before, with characteristic quickness of movement, he was down from the desk, and his hand was on the young student's shoulder, and the question came leaping from his lips, 'Do you know?' The cautious Scot replied with that favourite word of our deliberate people where matters of the soul are concerned, 'I hope!' But such nebulosities had short shrift from Mr. Moody. 'Come,' he said, 'and I'll get Mr. Robertson of Newington to talk to you!' And so he did, with the issue that before the talk was done, hope was clarified, etherealised, and transfigured into knowledge. So through an American evangelist, God spoke to a Seceder boy, who was looking forward already to the ministry of the Word, and dowered him with that humble certainty that all is well, which no minister of the Word can afford to be without."

It was with this experience of the power of the Gospel that he began those studies which were designed to prepare him for his life work. He attended the Theological Hall of our Church in Glasgow, and felt himself, under the tuition of Professors Aitken and Spence, in the hands of most competent and inspiring guides. Professor Aitken had been a co-presbyter and very intimate friend of his father's, and that, along with his own beautiful character, and his spiritual insight penetrating and illuminating all his learning, made his influence upon the young student all the more powerful. As the sessions of our Hall are in the summer months, this left him free in the winter to avail himself of the opportunities Edinburgh afforded of making more complete his theological equipment. He put himself under the tuition of that master of Hebrew language and literature, Professor A. B. Davidson of the Free Church College, and was devoutly thankful that he had been led to do so. The insight which he gained into the meaning of the sacred writings of the Old Testament was very helpful to him in all his future work. He also attended some classes in the Hall of the United Presbyterian Church, and thus came under the spell of the personality of Dr. John Kerr, who had as his special task, and a task for which he was admirably fitted, instruction and guidance in the art of preaching. Between teacher and taught in all these cases a bond of friendship was established which remained after student days were over, and proved stimulating and helpful on both sides. His course of preparation, in which he had shown exceptional gifts, was finished in the autumn of 1879, and on the 2nd day of September of that year he was licensed by the Presbytery of Edinburgh as a preacher of the Gospel. By this time his father's old congregation in Stranraer had become vacant, through the translation to Edinburgh of the Rev. John Sturrock to fill the place which had been made vacant by his death. Whenever the good people there heard young Mr. Smellie, they at once resolved to

endeavour to secure him as their pastor. On the 27th of November a cordial and unanimous invitation was given to him to take his father's place among them, and was as cordially accepted by him. His ordination to the charge took place on Wednesday, 10th March, of the following year, 1880, and gave great satisfaction. In the report of it, it is stated that a "deep interest has been felt, not only in Stranraer, but throughout the whole body, in this settlement. This has been awakened by various causes—such as the honoured name which the young pastor bears, the chain of Providence by which he has been led to occupy his father's position, and the large measure in which he inherits that father's gifts and character."

In this way was started a notable ministry that left its impress not only upon the congregation, but upon the community. There were four distinct characteristics of it that brought to it great influence. There was the devotional side. A great evangelist who travelled in many countries once said to the writer, that now and then he heard a voice in prayer that took him into the unseen presence of God, and one of these voices that had impressed him deeply was the voice of the young minister of the Stranraer Original Secession Congregation. The devotional part of the service as conducted by him was communion with God, and the outflow of a spirit that was careful to keep itself in constant touch with God. This gave a high tone to the whole service.

There was the evangelical side. He had a firm and wide grasp of evangelical doctrine, and was warmly attached to it because of his personal experience of its power and sweetness, and ever presented it in his teaching. He left his hearers in no doubt about his view of the way of true life.

There was the intellectual side of it. In his way of presenting that evangelical faith there was revealed a mind of great power and penetration, freshly taking hold of it and subjecting it to fresh examination. The fruit of this was that the old truths, on which the souls of God's people have been nourished in all past generations, were spoken, but they were, as they ought to be, spoken new. He ever kept himself well acquainted with modern trends of thought in religion, philosophy and science, and so was able to present the truth in its bearing upon them.

And there was the literary side. He entered the ministry widely read in our English literature, and his knowledge of it and delight in it grew with his years. He thus acquired a keen literary taste, a great command of choice language, and a power of drawing from different literary fields apt and forceful illustrations, with which the truths he uttered might be the more deeply fixed in the minds of his hearers. He had a marvellously retentive memory, which could reproduce with the utmost ac-

curacy literary gems in poetry and prose which had impressed themselves upon him. All these things gave to his discourses a beauty, an attractiveness, a force, a finished aspect, which could hardly fail to interest and impress. His voice also was pleasant in tone, finely modulated, and vibrated with the high feeling excited by his situation as an ambassador of Christ, and by the glorious message given to him to deliver. He never lost sight in any part of his work of the great aim of the Christian ministry, to bring his hearers to the feet of Jesus, and very specially to bring those in the early years of life. His addresses to the children were models of what such addresses should be, and he laid himself alongside the life of childhood and youth and sought to lift it to high levels. His was no narrow view of the true Christian life which he sought to develop. Its centre to him always lay in the enjoyment of reconciliation with God through the atonement of Jesus—but its circumference was as wide as human interest is. So in Bible Classes and in Literary Associations, in which his special gifts found ample scope, he sought not only to acquaint his young people with the Bible and its great message—that ever remained the main object—but also to acquaint them with the light thrown on that message by the great living books of the past and present. Many owe their introduction to these books, and to an understanding of their message in its bearing upon the deepest things of life, to his inspiring guidance. For ten years he carried on his ministry in Stranraer, and in the town and neighbourhood his name is held in reverence and love.

(To be continued).

OUR FOREIGN MISSION.

The Rev. John M'Neil.—In a letter recently received from him, he states that after attending the Synod of the Associate Presbyterian Church, at Minneola, Kansas, on the 23rd May, he was to work his way eastwards, and hoped to sail for Scotland the first week of July.

Educational.—Both Miss M'Farlane and Dr. Annie Mackay have been undergoing examinations about their knowledge of the native language, and have come off with flying colours. They have begun to prepare for further examinations. Dr. Grant thus writes about the "Girls' School." "It is keeping up both in numbers and attendance. Indeed, it has never been better, and though Miss M'Farlane is not very satisfied with it, I feel she has every reason to be."

Dr. Annie Mackay has commenced an Urdu Class in the School. To begin with she had four girls. There is no school for the crowds of little Mohammedan girls, most of whom are quite untaught. Some go to the schools which are being

solution to the country's problems, ecclesiastical and religious. It is a temporary arrangement, as we have always understood. Can our critics tell us where to go and what to do? With such a multitude of denominations in the land, would they be agreed among themselves on their advice, and is it not our wisdom to wait for a clearer and happier day? Unpopularity is a bugbear that need not frighten us. *Honi soit qui mal y pense.* Miserable dogs we may be in the eyes of many, but if we are getting a few of the crumbs that fall from the Master's table we may go on with heart and hope.

FOR READERS.

The Synod sermon and the Moderator's address do not appear, as we had hoped, in this issue. As a selection had to be made from an unusually embarrassing store of riches, we thought it best to give, in its entirety, the second instalment of Dr. Snellie's biography, on which Professor Morton is sparing neither time nor pains. We are sure no one will object. We regret the necessity of holding over the two discourses and other articles, but our readers have the compensation of knowing that another good square meal awaits them.

THE REV. A. SMELLIE, D.D.

By REV. PROFESSOR R. MORTON, D.D., GLASGOW.

(Continued from page 265.)

His ministry in Stranraer extended from 1880 to 1896—not ten but sixteen years. While he was minister at Stranraer he became a very regular contributor to the pages of this Magazine. The articles from his pen that appeared here showed the same clear thought, the same spiritual insight, and the same attractive style, that, in a more mature and perfect form, give to his later productions such a charm. Amongst these may be singled out a series of "Studies in the Minor Prophets," and some short sermons and addresses to the Children. His interest in the young people, and in all Christian work among them, along with his manifest power to help those engaged in this work, led to a periodical furnishing helps to Sabbath School Teachers being entrusted to his editorial care. This was "The Sunday School Teacher," published in connection with the Sunday School Union, London. For a short time he combined this literary work, in which he attained marked success, with his tasks in the Christian Ministry. His Notes on the Lessons were not only pointed and pithy, but they were pervaded and illuminated by a fine spiritual insight and touch, and couched in very apt and choice language. The issue of his

introduction to this field of intellectual and literary activity was that he was induced to give up his ministry in Stranraer, and go south to London to take the editorial management of "The Sunday School Chronicle," a weekly organ published in connection with the Sabbath School Union. This was in 1896, and he held this post for two years, adding fresh lustre to his own name as a writer, and also to the journal under his care, through whose pages his winning personality made itself felt. He also won golden opinions from those who were associated with him in the work. Two interesting things are mentioned by one who was thus intimately associated with him.

"Outside the office door was a long seat upon which on press day were often to be found four or five printer's errand boys, whom custom had designated 'devils.' 'Call them not by that ugly name,' said the new editor, 'call them 'Potential Saints,' for such they are.' He found time to hold converse with them all from time to time, and he would suggest to them books that they would find interesting."

The other thing refers to his careful regard to the sanctity of the Sabbath. There used to be a delivery of letters on Sabbath morning in Carluke, but the postman was told there was no access for him to the Original Secession Manse on that day. It was in this connection that his associate saw him as nearly angry as he could imagine it possible for him to be. He lived in an outlying South London suburb, and he was invited to preach one Sabbath at Enfield. He accepted the word of the officer of the Church that it was within easy distance of his home. When he discovered that he had been misled, he said quietly, "But I have promised to preach there, and I will keep my word," and he walked that Sabbath day over thirty-five miles, as he strongly objected to travelling in any other way.

It was in this "Chronicle" that he began those meditations for the Quiet Hour, which were continued after he had ceased to be editor, and which formed the materials of which his most famous and most helpful books, "In the Hour of Silence," and "In the Secret Place," were composed. The distinctive features of these meditations are the firm grip of the Divine message conveyed in the passage under consideration, and the response to it, finely, happily, and suggestively expressed. The reader is gently led into the very heart of the Divine message, and is also as gently guided into the right kind of response he ought to give to it. To employ a modern illustration, in these meditations we hear the author of them intently "listening in" to the message from the Heavenly Father given in the Word, and we see his sensitive spirit leaping up in response, admiring and adoring the condescension

and love, catching hold of the promise, acknowledging the obligation of the command, laying to heart the warning, and accepting the guidance. He gives us a glimpse into his own inner life in contact with the Heavenly Father in His Word, and in that glimpse he opens to us the door into the same strengthening, inspiring, transforming communion. Testimonies to the great helpfulness of these meditations, when they appeared in the pages of the "Chronicle," came from many quarters, and still more numerous testimonies have been given regarding their helpfulness, as published in such a book as "In the Hour of Silence." So much was this the case, that when he ceased his editorial connection with the "Chronicle," he was asked to undertake the preparation of similar meditations for the International Bible Reading Association, an association that has for its design the fostering of Bible Study, with a special view to the development of the devotional life. Sir Albert Spicer suggested him to Mr. Charles Waters, who was the Honorary Secretary to the Association. The result was that, though at first, with that modesty that was so characteristic of him, he hesitated, thinking himself unfit for the task, he was induced to make a trial. It was in 1908 that he commenced to write notes for the Daily Bible Readings arranged by this Association, and he continued to do so until his hand could no longer wield the pencil with which he put down his thoughts on paper. "His suggestive words," to use the language of Sir Albert Spicer, "have been read by thousands, to whom I feel they have brought the same inspiration that they have to me, and for which I cannot be too thankful."

The Association has at present eighty thousand members scattered over all the world, and these notes on the Daily Bible Readings did much to introduce many into the joys of Christian living and service, and to maintain a high-toned spiritual life in those introduced. One associated with him in this Christian enterprise writes:—"A lonely missionary at one of the outposts of civilization wrote recently to say that when he reads Dr. Smellie's Notes he seems to climb the Delectable Mountains and hold fellowship with a great soul who lived in constant communion with his Lord; and hundreds of ministers and humble students of the Book have testified to finding in Dr. Smellie's Notes great spiritual help and consolation." The present Honorary Secretary, Mr. Stephen C. Bailey, has favoured us with the following tribute:—

"Standing, as one does to-day, face to face with the grim reality of the personal loss of so dear a friend as Dr. Smellie, it is very difficult to give adequate or suitable expression to one's feelings, or to form a correct estimate of his influence and character. It was my privilege to know him from his arrival in London to undertake the editorship of the 'Sunday

School Chronicle,' and not only to know him, but to be an admirer of his great ability. It was, however, during the last sixteen years that we came into more intimate association with each other, and I was able to see something of the true and saintly man that lay concealed beneath his humility.

"When in 1908, the International Bible Reading Association proposed to produce enlarged 'Hints' or Notes upon its selected portions of Scripture, it gave itself to prayer for guidance to one who should become the author of them; and when, subsequently, the time for decision arrived, there was but one name upon the lips and in the hearts of the Committee, and that one—Alexander Smellie of Carlisle. Thus was the appointment made under Divine guidance.

"It fell to my lot in the absence of my colleague, Mr. Charles Waters, Honorary Secretary, to secure from Dr. Smellie the much-desired consent, which, after a period of doubt as to his own ability to fulfil the requirements of the Committee, he forwarded, saying, 'Yes, I am willing to try.' To those of us who knew him, his 'try' meant that he would succeed, and the past fifteen years have proved we were correct.

"As one thinks of his achievement, there comes to mind an incident he has placed on record of his student days, when his College Professor would have the students realise that 'the text must not come out through the head, but through the heart. It is not a grain of sand, but of seed, and no seed germinates on the surface of the ground; it must be hidden and covered up, then it will be a living thing.' How well he learned his lesson is evident in all his writings, and perhaps most noticeable to those who have been privileged to read the Notes from their first appearance. His appeal was to the spiritual in man, and was generated by the realisation of his own need of an intimate and daily acquaintance with Jesus Christ, as Saviour and Lord. It was from the heart he spoke, for the heart he wrote, and to the heart his words went, with all the love of Christlike admonition and exhortation, coupled with the assurance of the blessing vouchsafed true seekers after God. Not in vaunted egotism, but with a meekness that was really beautiful, he laid bare the condition of his own soul, and sought its perfecting by obedience to the will of God. The statement of his own need produced in others a self-examination, which revealed in the hidden depths of many a heart a state of spiritual life in urgent need of special treatment by the Great Physician.

"By this means, many, very many, previously ignorant of the love of God, or indifferent to His wooing, were brought into personal relationship with Jesus Christ, and were led to accept Him as their Saviour.

"Another factor in his success, and one of supreme importance, was his introduction of Christ as the pivotal theme of each day's meditation. However apparently abstruse the selected portion for the day might be, Dr. Smellie would, with remarkable insight into the Divine will and purpose, open it to our understanding, until it radiated the beauty of Christ with such magnificence that, like the disciple Thomas, we were constrained to exclaim, 'My Lord and my God.'

"As might be supposed, his ministry through the printed page was ever enlarging—month by month the demand for the Notes continued to increase, and often entailed their reprinting. It is not too much to say that morning by morning, year in, year out, he spoke to tens of thousands of individuals, gathered at family worship, or engaged in private meditation. It is true all his hearers were not in one place, nor were they all of one country; but so far removed as Norway from New Zealand, Africa from America, India from Italy, China, Japan, Australia, Egypt and Europe, in all of which countries he had hearers; whilst the isles of the sea, distant and near, longed to listen to his exposition of the Word of God. In actual fact, his was a daily, world-wide ministry.

"Letters of appreciation have been received from all quarters of the globe, from Christians of all denominations, and from societies of nearly every shade of religious belief. The London City Mission supplies each of its missionaries with copies of the Notes; the American Mission in Egypt adopts a like course; whilst missionaries of almost every Missionary Society have sought the Doctor's counsel. Ministers of Established and Free Churches delight to profit by the words of wisdom, and lay preachers and other public speakers avail themselves of the Doctor's helpful exegesis. Said a well-known clergyman, 'Preachers and teachers will obtain abundant suggestions for sermons and addresses in the Notes by Dr. Smellie.' Dr. Griffith Thomas testifies that 'their fertility, freshness, felicity, fragrance, and forcefulness are truly wonderful, and I marvel continually at the ability of Dr. Smellie to keep up the quality to such a high standard year after year.' The Rev. Carey Bonner, General Secretary of the National Sunday School Union has said, 'The Notes are marked by spiritual sagacity, true insight, and wondrous suggestiveness, making the truths to have living power.' The Primate of All Ireland states that, 'Behind the Notes there is knowledge and scholarship, and profound thought, and charming simplicity, keeping always in view the particular needs of life.' The Rev. W. Y. Fullerton declares, 'They are worth their weight in gold, there is literally nothing finer in the world.'

"Private individuals, too, rejoiced in Dr. Smellie's expositions as a 'morning feast of good things,' a 'supply of daily

strength for daily need.' In a very remarkable way, his silent ministry was suited to the requirements of his readers, if we are to judge by their expressions when they refer to it as a 'continual help,' a 'joy,' a 'delight,' 'a continual comfort in trouble,' 'a solace in Affliction,' 'a guide in perplexity.' 'They give so much practical application of the texts to my ordinary weakness and failures, and I am encouraged to persevere to victory.'

"When the Great War broke out in 1914, some of those called to the colours took the Notes with them, and read them when in the trenches, and thus to those in face of great danger, often imminent death, the Doctor spoke words of cheer. One soldier reports how, when taken a prisoner with his regiment, no Bible or other religious books could be found, except the Notes he carried. He acted as a sort of chaplain to his company, and read the daily comments to his companions. When they had all been read, he re-read, and repeatedly re-read them, to the spiritual edification and comfort of his fellow-prisoners, until eyes were wet, and hearts were full of gratitude for the blessings received thereby.

"Both time and space would fail me to tell of the mission, wonderful in extent and character, which our departed brother was enabled to carry on in this way.

"If one might be allowed to presume to know what gave the beloved Doctor true joy of heart, it was not that numerical success had attended the attempt he made when he promised to write the Notes, but that some soul had been led thereby into living relationship with Jesus Christ, or that some of his 'simplicities' or 'poor things,' as he often called the Notes, had induced the reader to become a student of Holy Scripture. Dear to his heart must have been the statement of a public schoolboy, who wrote, 'I have been able to understand my Bible better since I have been reading the Notes,' or those frequently repeated utterances—'Dr. Smellie has made Jesus Christ a living reality to me, and I now rejoice in Him as my Saviour.' These few extracts must be spokesmen for many thousands.

"Not for one moment would Dr. Smellie allow himself to take credit for all the praise which was lavishly bestowed upon him, and which was deservedly his due. It was a beautiful trait in his character that, in all humility and sincerity, he ascribed it all to God.

"And now he has been called home; he looks upon the face of Him whom he sincerely loved, and so earnestly sought to get others to love. His work is not finished—it will live on and on in the purifying and ennobling of those who have shed many a tear of pure joy for the comfort, help, and support they

have derived from the study of the Notes, wherein he glorified God, and led us all into the secret place of the Most High.

"Having 'served his own generation by the will of God, he fell on sleep,' and has received from his Master the 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' "

An interesting work, issued when he was in London, consisted of articles contributed by him to the "Sunday School Chronicle," when he was in the editorial chair. It gives short, vivid biographies of some in ancient and modern times who have been in the forefront in the life and work of the Christian Church. Dr. Smellie had a fine taste in choosing striking and suggestive titles for his books and the various parts of them. He sent forth this volume with the significant title, "Torch-bearers of the Faith." The sketches are so finely written that parts of them were appropriated without acknowledgment in a book on the same subject that was afterwards published.

Books that by their teaching, and by the method in which that teaching was imparted, were fitted to evoke true and fruitful religious emotion had always made a strong appeal to him. He had found them helpful to himself in the culture of his own inner life. He sought to make others sharers in the benefit by publishing some of them, and prefixing to them a preface, giving in his own captivating manner an account of the author, of the times in which he lived, and presenting the heart of the message contained in it. The principal of the books thus treated were "The Diary and Journal of David Brainerd"; "The Christian's Great Interest," by William Guthrie; "The Religious Affections," by Jonathan Edwards; "The Confessions of St. Augustine"; "The Heidelberg Catechism"; "Grace Abounding," by John Bunyan; "Quiet Hours," by John Palsford; "The Journal of John Woolman." They were, as published, fitly designated "Books for the Heart," and they were made more worthy of the designation by the introduction to them and their significance found in the beautiful, fully-informed, and attractive preface.

Ere he had got to the end of the publication of this series, he was found back in Scotland, back to the ministry of the Divine Word, and back to the ministry of that Word in the Church of his fathers. He had not succeeded in breaking those cords that bound him to this highest and noblest of all callings, the ministry of the glorious Gospel of God's grace. They drew him back to it from other fields of activity that had alluring prospects of a certain kind. He came, somehow, to feel that journalism, even religious journalism, with all the avenues of Christian usefulness it may open up, could not stand comparison with the Christian ministry, as giving scope to the energies of the nature aflame with love to God and to the souls of men.

While recognising fully the power of the Press to mould the lives of men, he placed above it the power of the pulpit in this direction. The latter gives free and full play of the impact of the personality upon others. The spoken word can far more successfully carry the subtle yet powerful influence of the personality than the written or printed word. He had, while editing the "Chronicle," continued to preach, but by-and-by he began to long for a settled pastorate, and with all his admiration for the type of life and service in the English Non-Conformist Churches, it did not accord with his deepest sympathies so much as that found in Scotland, and around which all the memories of his childhood, youth, and early manhood were gathered.

He resigned his position as Editor of the "Chronicle" at the end of 1897, and came back to Scotland. He very soon resumed his loved work of preaching, and was induced to accept an invitation to take charge of the congregation at Thurso, that had become vacant through the translation of the Rev. George Anderson to Ayr. His induction took place on the 14th of April, 1898, and as might have been expected, he very soon made his influence felt, not only in the little congregation, but in the community, and in the whole district.

Ere this settlement had taken place, he had attained an additional qualification of a true "bishop" in being joined in marriage to a young lady in the Stranraer Congregation, Miss E. Hamilton. The union was one based on strong, mutual affection and affinity of tastes, and proved a very happy and a very helpful one. It is said of the true wife, "The heart of her husband doth safely trust in her," and that ideal was reached in the home made by this union, and reached most fully in the season that came when sorrow and sore suffering did their testing work. The Manse at Thurso, where the first home was formed, has many pleasant memories for those who had the privilege of enjoying its hospitality. One of Mr. Smellie's nearest neighbours and most intimate friends during his ministry in Thurso was the Rev. G. H. Morrison, D.D., then in the first Free Church, Thurso, and now the well-known and deservedly popular minister of Wellington Church, Glasgow. He has gladly acceded to a request to furnish a note about his friend.

"A few days ago one of our well-known city doctors was advising a friend of mine where she ought to go during her convalescence. He mentioned Strathaven and Lanark, and then, forgetting for a moment the name of Carlisle, he said, 'You know the place I mean; the place where that good man died a few weeks ago.' The 'good man' was Dr. Smellie. I think that was the deepest impression that he made on everybody. One felt the charm of the man and his literary gifts,

and a certain air of culture that hung over everything he did, but deeper than all that was the impression of humble goodness. It was as if within him somewhere there was a little chamber with a shut door, through which no foot of man might pass. One has written of the awfulness of goodness. Though Dr. Smellie was the most genial and approachable of men there was always a little of this remoteness about him—a remoteness from man that meant a nearness to God.

"I first heard his name when I was a young assistant in Edinburgh. I think he was then at Stranraer, and he was certainly issuing a little Church Year Book, a copy of which he had sent to my Bishop, Dr. Whyte. It is not many men who could make a Church report a delightful and charming thing, but Dr. Smellie had achieved this task, and Dr. Whyte, in his own overflowing way, was delighted with the little book and showed it to everybody. Then I went to Thurso in the far North, where hearts are as warm as ways are old-fashioned, and I had not been long there when Dr. Smellie and his dear wife came to the town. I can never forget the happy comradeship of these years. One felt isolated sometimes beneath the Grampians, but no city of the South could have afforded a richer, or happier, or more stimulating fellowship than one had in Dr. Smellie's company. What a feast it was when at our joint evening service he preached in our Free Church pulpit, and what extraordinarily beautiful little addresses he used to give at all kinds of gatherings on week-nights. He was minister of the whole town, and the town got of his richest and best. Since those days our friendship has been firm, and one was almost glad not to be living just beside him, for it meant every now and again one of those letters of his which had a fragrance all their own. I do sincerely hope that we shall have a volume of his letters. No one was more appreciated in the Wellington pulpit than he was, and some of the communion seasons, when he was with me, will never be forgotten. It is of few men that one could say that he never heard from them one unkindly or uncharitable word. I can truly say this of my departed friend. Like all the truly good, he rebuked while he inspired."

While the new minister of the Original Secession Congregation in Thurso soon made his influence felt in the whole locality, the place and the people took hold of him. His nature was very sensitive to the influence of scenery, and the rugged coastline, with precipitous headlands and inlets, with wide sandy beaches here and there, and the vast extent of the restless and ever-changing sea in front of it, put their spell upon him. With his mind steeped in the literature of the Bible, he found in the far-reaching vision, both on land and sea, an illustration of the far-stretching land referred to by the evangelical

prophet. The people, too, with their devout attention to the ministries of the Sanctuary, with their commendable energy and industry, and with their expressive style of utterance, won his esteem. The bond between him and the place and the people grew in strength during the short time that he was there, and it drew him back to it on frequent visits after he had left it for another sphere of labour.

His gifts were manifestly of a character that could not find adequate outlet in a sphere, however attractive in some respects, so far removed from the centre of things. He could not in its isolation give the same help to movements that his gift fitted him to give, as if he had been in more direct touch with them. It is not surprising that an effort was made to bring him nearer to them. The congregation in Carlisle, in which his worthy grandfather, bearing his name, had been an esteemed elder, and in which his father had been born and reared, and in which his maternal grandfather was an honoured member, had become vacant through the death of the Rev. Thos. Hobart, whose able and fruitful ministry had extended over a lengthy period. An invitation was given to him to come and take up the work of the ministry there, but at this first call he did not see his way to leave the sphere in which had been so useful and happy. A second invitation was extended to him a year later, and the way was now clear to him to come and take up the task. His induction to this new charge took place on the 28th of March, 1900, and in this sphere he spent the remaining period of his earthly life. Attempts were made more than one to induce him to undertake larger and more fashionable congregations in larger denominations in big cities, but they did not succeed. Our own congregations, both in Glasgow and Edinburgh, when needing a minister, tried to persuade him to come to them, but he preferred to remain where he was. His ministry was conducted on the same lines as in Stranraer and Thurso, but behind it there was a personality enriched by all the experience of the past years. The grand aim he ever kept steadily before himself was the winning of souls to the Heavenly Kingdom, and the fitting of those won for the service of that Kingdom, and sustaining and upholding them in it. He gave special attention to the children and young people, and sought to enlist them in the service of the Divine Master. With this laudable object in view, he was attracted to "The Christian Endeavour" Movement, and took a prominent part in developing and extending it in Scotland. A Christian Endeavour Society was formed in connection with his congregation, and under his fostering care and superintendence, did much to create and sustain a deep interest in Divine things among the young people. It was also under his effective guidance a school in which they were trained for some kind of

Christian service. He actively interested himself in the work of the Fellowship Association meeting on Sabbath mornings, where scope was given for the exercise and cultivation of the gifts of the young people. His anxiety to lead both old and young to a definite decision for Christ and the Christian life, and out of the mists and haziness of uncertainty regarding this important matter, showed itself in arranging a different series of special services designed to serve this desirable end. He maintained the most friendly relations with other ministers in the town, and it was at his suggestion that united services, in which they all took part in turn, were held in the different Churches on Sabbath evening. He was also the leading spirit in arranging for united evangelistic services carried on each evening for a week or a fortnight, and not only gave valuable help in the conducting of them, but secured for them eminent and successful workers in this field. His interest and helpfulness in this line of Christian activity led to his being much in request for services of this kind, not only in the district in which he resided, but in many parts of Scotland, England, and Ireland. This issued in his finding his way, by-and-by, to the famous Convention at Keswick for the deepening of spiritual life, and to his being called upon to take a leading, prominent part in it year by year, and in similar gatherings elsewhere, as at Crieff, Dundee, Glasgow, and Port-Stewart in the North of Ireland. He gratefully acknowledged the spiritual stimulus found in the atmosphere created at these gatherings by the Christian fellowship enjoyed and the earnest presentation of gospel truth by those manifestly living under its power. With his characteristic humility and generosity, he perhaps ascribed to this a greater influence than was really exerted upon him. The keynote of the Keswick teaching is that we must receive from our living and exalted Saviour the grace with which we triumph over all the obstacles placed in the path of Christian progress towards the goal of complete likeness to Christ. We must, by waiting upon Him, receive the grace ere we can use it in achieving these triumphs, and so make real and substantial progress. To struggle without the grace already received is to court failure. And as the resources we have in Christ are infinite, and available to true faith at every moment, the Christian life might rise to much higher levels than that ordinarily attained. This was no entirely new aspect of gospel truth to one brought up as Dr. Smellie had been in the Secession Church, in which the all-sufficiency of Christ as once dead but alive for evermore, and having in His pierced hands the keys of death and the unseen world had been magnified.

In one of his volumes giving a series of Addresses on Sanctification, issued under the title of "Lift up your Heart," he makes reference to a book that he had been acquainted with

in early years. "There is an old book that rings with the music to which some of us are never tired of listening in the Convention tents at Keswick. The book which Walter Marshall wrote more than 200 years ago, and which he called 'The Gospel Mystery of Sanctification.' Ebenezer and Ralph Erskine, and that redoubtable swordsman, Adam Gib, recommended it in the century after its publication to Scottish saints, and so the most cautious and conservative theologian among us need not look askance at its doctrine. The book sprang, as the best books do, out of personal experience." After telling us how Walter Marshall was led by Richard Baxter and Thomas Goodwin to the true way of peace and holiness described in this book, he asks, "What is the Gospel Mystery of Sanctification?" and gives this reply, "It is," Walter Marshall answers, "the simplicity and continuance of a faith that is always waiting on Christ, and taking from Christ, and rejoicing in Christ. It is the truth which Francis Quarles preaches, and which not a few Christians are culpably slow to learn, that

It is an error even as foul, to call

Our sins too great for pardon, as too small."

What Keswick really did, as it has done to many, was to give this aspect of truth the prominent controlling place in the Christian life that it ought to have. The secret of Christian triumph lies in the soul being kept by faith in constant touch with the living Saviour, and drawing from His resources according to its need. There is in this teaching a danger of Quietism on the one hand—of thinking that all that is needed is to be *passive* in the hands of Christ, and the danger on the other hand of Individualism—of becoming so absorbed in the cultivation of one's own inner life, as to forget that the highest type of piety concerns itself with the establishment and extension of the Kingdom of God—a right social order—amongst our fellow-men. These dangers have not been avoided by all who have identified themselves with the Keswick movement, but they were avoided by the subject of this sketch. He was brought into intimate association at these gatherings with some of the best ministers and men of all different sections of the Christian Church, and gained a place among them of peculiar admiration, esteem, and affection. One of them to whom he was very specially drawn was the Rev. Evan Henry Hopkins, and at his death the task of preparing his biography was entrusted to him by his widow. It involved much labour—collecting the materials, sifting them carefully, selecting and arranging them so as to give a picture of the man as he really was and of his work in various spheres and relationships. It was cheerfully undertaken by him, but as his health was not what it had been, it told rather severely upon him. He was so exacting upon himself, so careful and

painstaking that everything should be in the best taste and style, that the toil was all the greater. This biography, which is of great merit, but perhaps a little overloaded with expositions of Keswick teaching, was the last that came from his pen. It was published in June, 1920, by Marshall Bros. Ltd., under the title of "Evan Henry Hopkins, by Alex. Smellie, D.D., with an Introductory Chapter by H. C. G. Moule, D.D., Bishop of Durham." It ends with these sentences, "The saints build up the fabric of Heaven if Christ Himself is its corner-stone. To a great multitude, not to be numbered, Heaven is more lovely and more desirable, because so true a helper and so dear a friend is now within its gates." This fine thought is true regarding himself.

Mr. R. B. Stewart, who was intimately associated with him in the work of these Conventions and in other ways, has very kindly favoured us with his impressions, which will be read with interest.

"It was his lowliness—humility is a word not strong enough to convey the meaning—that never failed to impress his friends. His severe criticism of himself and his own work, and his too generous esteem of others, were ever with him. His learning was great, his utterance always impressive. His speech, whether spoken or written, bore the mark of the simplicity and accuracy found in those gifted men who have made patient and long study of the Classics. He was satisfied to use no word that did not fitly express just what he meant, and his facility in the choice of language was great. The bent of his mind he would have said, was not mathematical, and he sometimes wondered how it was that he had passed his degree examination in mathematics. He was not fond of points and angles. If play upon the definition of a point—position without 'magnitude'—be lawful, it might be said that he had no wish for position, and that magnitude was of the very essence of his being. He was magnanimous. His mind occupied itself with great thoughts. He had no crochets. He was generous even to a fault. He was a Covenanter, and his fathers before him and the men of the Covenant were dear to him. During the war I visited with him an ancient Cathedral. The Verger, an Aberdonian, conducted us over it, and told many incidents of interest about the old building. He told, too, of the clergymen who ministered in it, mentioning that there was one who was particularly versatile, and who had invented a gun that fired twice as many shots in the same time as the German gun, of a similar kind. 'It's no verra like the Gospel,' said the old man, 'but it's needit.' Dr. Smellie's face lit up and a broad smile broke over it. It was not the first time he had heard of resistance unto blood by the messengers of peace. Had not the men of the Covenant done it? Might they not

do it again? He was a charming companion. He loved mountain and valley and sea, and could walk long distances. I remember an expedition that we took over the Cairngorm Mountains from Aviemore to Braemar. The way led for some sixteen miles through the Larig Rhu Pass, between Ben Macdhui, 4000 feet high, on the east, and Brae Riach and Cairn Toul, of the like height, on the west. When we won the top of the pass, and the far-stretching valley of the Dee broke upon us, with the Pools of Dee sparkling at our feet, and the 'Angel's Peak,' and the 'Devil's Point' rising above us from the mountain-side and marking themselves against the sky, he was entranced. The cascade, great in volume, that leapt from the heights of Brae Riach, the small beginnings of the River Dee, the wild, weird, lone valley, and the grandeur of the mountain-sides fascinated him. He glowed with fervour and delight. Here was the writer of the 'Men of the Covenant' and of 'In the Hour of Silence,' in his element, with the beauties of earth around and the glory of heaven above, while the peaks, not far away, told of the powers of height and darkness—ever so real to him.

"On a Sabbath evening, not long ago, I was with him for the last time. Sick and suffering and wearied with long illness, he lay upon his death-bed, but not word nor look told that he was near his journey's end. We spoke of the Cross, of the darkness that veiled it from many, and of the light it brought to others, and, above all, of its power. There was the peaceful mind and the calm spirit, and with those the sense of unspeakable gratitude to her who had shared with him the lot of his life, and during these days of long sickness, had cared for and nursed him by night and by day. So we parted, and so, not long after, he entered the golden gates by the way of the valley of the shadow of death, to join the general assembly and church of the first-born, which are written in heaven, and the spirits of just men made perfect. He loved the valleys, and even in the valley of the shadow of death, he feared no evil. It was to him as the lying-down in green pastures."

A MISSIONARY'S HOLIDAY RAMBLE.

OUR devoted medical missionary, Dr. Jeanie Grant, used her holiday this year in visiting the Christians in various parts of the wide district of which Seoni is the centre, and took a missionary's look at the districts in which they reside. It reminds one of the characteristic Apostolic phrase, "*Always abounding in the work of the Lord.*" She has furnished a vivid, interesting account of this ramble, drawn from a roughly-written journal which she kept. The readers of the Magazine will warmly thank her for it.

"We have not so much as heard whether there be any Holy Spirit," meaning, not that they were ignorant of His existence, but that they did not know about His coming, as the promise to believers. There is a rich field here to be explored and expounded, and until the Church definitely accents the essential reception of a gift bestowed, it must ever be barren and inglorious. In a word, our pulpits must ring with practical affirmations and resound with experimental religion, for the whole life of the Christian is indissolubly linked with the Holy Spirit. And when the Church orients to the great positives of the Spirit the problem of the Spirit will solve itself, for He will guide into all truth.

Such are the modern and major problems of the Church to-day, of the living Church, of which we claim to be a living branch. Inevitably we are complicated, and the difficulties are braided through and through our whole vital existence. The very distinctiveness of our evangelical position will be a help and not a hindrance to the practical solution of these problems, and will serve the commonweal of the Holy Catholic Church and hasten the coming of the Kingdom of God.

THE REV. ALEXANDER SMELLIE, D.D.

BY PROFESSOR R. MORTON, D.D., GLASGOW.

(Continued from page 304.)

ONE branch of ministerial work which gave scope for the exercise of his special gifts was found in the Bible Class, conducted on Sabbath afternoons during the winter. He usually led those who attended it—and they were of all ages, and drawn from all the congregations in the town—along two lines of study—the one strictly Biblical, the other, as a rule, historical. The fruit of his painstaking devout study into the divine message found in different portions of the Bible, and into God's leading of His Church in some critical, epoch-making periods of its history, was finely presented and with a lucidity and charm which excited and maintained keen interest. He made very thorough preparation, and consulted all the books dealing with the various subjects taken up that he could lay his hands on. The amount of reading to which he gave himself must have been vast, and he had the art of selecting what suited his purpose, arranging it in a most orderly and luminous way, and giving it a literary setting which indicated his own exquisite literary taste. The result was that in some of these studies was found the germ of some works that have placed him in the front rank of historians.

The Syllabus for 1901-1902, the second year of his ministry in Carluke, lies before me, and while the Biblical subject is

"The Calls of God," the historical subject has this designation, "For Christ's Crown and Covenant." The field traversed by him here is the same as that traversed in his "Men of the Covenant," an historical work with which his name as a successful and attractive historical writer will continue to be associated. We have in the list of topics in the Syllabus the suggestive headings of some of the chapters of that work, such as "The Stout Man who would not Bow," "Sharp of that Ilk," "Clavers in all his Pride." The work is not a publication of the studies as he gave them to the Bible Class; such a thing would not have come up to his high standard of what a historical work should be. He worked carefully over the ground delineated in these studies, spending much time and labour in getting new facts, in carefully verifying them, and in so arranging and presenting them that the true character of the heroic men and women who maintained the covenanted cause might stand vividly before the reader. In the Syllabus he gives an extract from Dr. John Ker, that expresses the estimate of their character to which he had been led. "The fanatic and the enthusiast are often confounded, but they differ widely. The fanatic has a hot head and a cold heart; the enthusiast a warm heart and a head that may be cold or warm. The enthusiast will go to the martyr's pile; the fanatic will kindle it. Richard Cameron was an enthusiast; Philip the Second a fanatic; Ignatius Loyola was both."

Other studies of a similar kind were taken up in subsequent years, such as "The Dawn of the Reformation in England, and in Bohemia," and "The Protestants of France." When he was appointed Lecturer to the Protestant Institute of Scotland, and delivered a series of lectures during two successive winters in Edinburgh and Glasgow, in the first series the Reformation was treated by him historically, and in the second series it was treated doctrinally. He had in contemplation the publication of the first series, and it is in all likelihood a portion of them written out in his usually careful way by pencil, that has been found among his papers, and is to be published soon by Mr. Andrew Melrose, under the title, "A History of the Reformation in Scotland."

They who had the privilege of enjoying his teaching in the Bible Class tell us how enlightening, quickening, and intensely interesting it was. One who enjoyed it says, "They who sat at the feet of such a teacher enjoyed a feast of fat things and could not fail to be permanently benefited." They who listened to his lectures on the Reformation bear the same testimony. The popularity achieved by the "Men of the Covenant" carried the name of Dr. Smellie as an attractive and instructive writer to all the places where good literature was appreciated. A revived interest was widely aroused in those heroic and saintly

figures who, by their labours and sacrifices, won for us our civil and religious freedom.

One who in modern times strongly represented the evangelical side of the Covenanting movement—an evangelical side of which the Disruption of the Church of Scotland in 1843 was born—was the Rev. Robert Murray M'Cheyne of Dundee. His early death surrounded his remarkable and fruitful ministry with unusual interest. His life and memorials, written by his intimate friend and co-worker, the Rev. Dr. Andrew Bonar, made prominent the evangelical aspect of his character and work. It wielded no little influence in maintaining evangelical fervour and enthusiasm, and continues in measure to do so. It obtained a very wide circulation. But in the presentation the man was lost sight of altogether in the evangelist, and this gave a somewhat one-sided character to the portrait. Materials were put into the hands of Dr. Smellie that served to bring out this somewhat neglected side of Mr. M'Cheyne's character, and were skilfully used by him to give a supplementary delineation in order that a more complete picture might be obtained. This was successfully done, but, being of this supplementary character, the work has failed to establish itself alongside that of Dr. Bonar's. If its contents could, by some skilful hand, be incorporated in a new edition of Dr. Bonar's work, this would enshrine a more complete and better-balanced memory of a unique man and preacher and saint.

At the earnest solicitation of friends, Dr. Smellie was induced to publish several volumes of his discourses, and these were welcomed by a very wide circle of readers, and found exceedingly helpful in the Christian life. They are characterised by deep insight into Bible truth, by a vigorous, clear presentation of it, and that clothed in the choicest language, and enforced by apt and striking illustrations. The first of these volumes was issued with the title, "Service and Inspiration," and this was followed at intervals with other volumes entitled, "Out of the Desert a Gift," "The Well by the Way," "Lift up your Heart," to which reference has been made, "The Daily Walk," and by a beautiful New Year booklet, "Give me the Master." Since his death a volume of addresses on the Glory of Christ as presented in John's Gospel, delivered at Keswick, has been published with the designation, "His Glory." One who heard these addresses thus describes his experience. "What can I say about it except that through eyes filled with tears we saw our Lord as we had never seen Him before, infinitely more beautiful and loving, and that, like Thomas, we could only fall in adoration at His blessed feet and exclaim, 'My Lord and my God'?" A friend told me that after the second address in the series he felt as if he had never really known Christ, and that after the revelation he went straight

back to his room and, falling upon his bed, wept in a transport of holy joy.

Mr. Andrew Melrose of London, who has published the most of his works, has acceded to a request to give an appreciation of him. It is in the following terms:—

"My recollections of Alexander Smellie go back to the early nineties, before he was well known in any true sense. From then, however, he had attracted attention beyond the confines of his own denomination, and I had heard of his quality from two distinguished men, one only recently dead, who had never seen him. When I met Dr. Smellie at that interview—memorable for us both—I understood how this retiring shy soul was exercising an influence outside his own small communion. Saints, scholars, and preachers of his class are few at any time, and often they are found in more or less obscure places; but they burn so intensely, and shine so brightly, that inevitably their influence spreads without any volition of their own."

At that time, and before I knew his character and his type, my view was the conventional one—that a man of such gifts should be proclaimed to the larger world; but after a few years close association I knew that men of his quality of mind and spirit instinctively choose obscure places in which to exercise their gifts. When he left London and returned north to a very small Church, and a stipend which was not larger than an unskilled working man's pay, I knew he had chosen the better lot for the development of his rare devotional genius and his hardly less remarkable literary gifts.

The first outcome of his rapture at escaping from London and journalism was the wonderful series of devotional readings "In the Hour of Silence," now firmly established as a standard work. The late Dr. James Hastings reviewed it and "placed" it in the "Expository Times" in these words: "All is pure gold, all of choicest quality . . . Every page breathes the persuasive eloquence of the grace of God." It is with proud humility I remember that these wonderful daily readings were suggested by me.

When, later, I asked him to write about famous Covenanters, and he accepted the task, I knew it would be an exceptionally good book, but I did not realise that the result would be "the Best Book on the Covenant" (this was the encomium on Men of the Covenant it drew from Dr. Alexander Whyte at a public meeting). He did the work *con amore* out of full knowledge, and again the result was a standard book, and a noble contribution to Scottish history. These two books, supreme in their respective departments, represent Alexander Smellie's contributions to real literature. For these alone he will have an honourable place in the literary Pantheon. Inexpressibly winning is the shy, eager style in which they are

written. That style marked everything he wrote, but its most finished expression is to be found chiefly in these two famous books.

Looking back on the years "ayont and awa," when those volumes were written, and the years that have passed since, I find myself thinking more of Alexander Smellie the saint than of Smellie the writer. Had he chosen literature as his profession, his place as a stylist must inevitably have been among the highest; but his vocation was the saintly life, and he lived it blamelessly. I have lived with him in the trying and revealing circumstances of a caravan holiday; I have lived in his home, and he has lived in mine; I have been with him at public functions and among many kinds of men; and always I remember that without any expression of religion, without a trace of "pi," always he was a man apart from the crowd, whose real life was cloistered. Not an unworthy word escaped his lips, nor conscious judgment, even when the talk was of men whom he might justifiably have spoken bitterly of—this describes a most rare spirit, and that is how I saw him and as I remember him.

Let no one think he was incapable of anger. On the contrary he had the priestly temper, and one or two ebullitions of it come to my mind as I write, which revealed the "natural man"—who was chastened but not destroyed. And he was most human in his keen sense of humour and appreciation of fun.

I have spoken of his real life being cloistered, and the adjective was no accident any more than was the phrase, "priestly temper." Alexander Smellie was a consistent Seceder all his days, but with another upbringing he would have been a typical priest. Once I said something like this to him. He did not repudiate it, but merely smiled and said, "I wonder what the fathers of the Secession would say if they heard that." Remember his profound acquaintance with the early fathers of the Christian Church, and my view will seem no mere paradox.

But he died as he had lived, a loyal minister of the small but distinguished Church in which he had been brought up; and the funeral service in his own Church in Carluke was in its beautiful simplicity of ritual and exalted expression of Christian faith, the most moving burial service I have heard outside the burial service of the Church of England."

The fame that he had acquired as a preacher and writer led his *Alma Mater*, the University of Edinburgh, to confer on him the honorary degree of Doctor of Divinity. This was in the beginning of 1908. On the 30th March his congregation and friends arranged a meeting in the Town Hall, at which were presented to him the gown, hood and cap, that were to be external insignia of the academic position to which he had

been raised. It was the Rev. Professor Patrick, D.D., Dean of the Faculty of Divinity in the University of Edinburgh, who presented him for the reception of the honour. He did so in the following terms:—"After a career of distinction in Arts, especially in English Literature, Mr. Smellie graduated in 1878. With the exception of an interval of two years, in which he acted as Editor in London to the Sunday School Union, he has ministered successfully in Stranraer, Thurso, and Carlisle, and it is well attested that he has everywhere shown himself to be a leader of opinion and a man of enlightened public spirit. He has been a diligent contributor to religious literature. He has edited with competent and sympathetic introduction a series of 'Books for the Heart,' beginning with the 'Confessions of Augustine' in 1897, and including the 'Heidelberg Catechism,' and the devotional masterpiece of Jonathan Edwards and others. Of his original writings I may name 'In the Hour of Silence' and 'In the Secret Place,' conspicuous alike for spiritual insight and literary grace, and in particular 'The Men of the Covenant,' which, when published in 1903, met with immediate success and was recognised as a fitting tribute to the leaders in a national movement, which it is easy to glorify or to caricature, but not so easy to delineate without losing touch of historic truth or falling into dry, unsympathetic realism. Nearly a century ago this University rose above sectarian narrowness and conferred the degree of Doctor of Divinity on the historian, Thomas M'Crie; to-day I have the privilege to present to you a minister of the same Church, which, indeed, is one of the smallest Churches of Christendom and yet is representative of much that is distinctive in Scottish religion and nationality."

His academic career brought him into touch, as has been indicated, with many who have made a name for themselves in different spheres of public life, and this well-deserved academic distinction and honour admitted him into a circle of distinguished men. This enabled him to bring the best talent of his time to the upland Lanarkshire town, where he carried on his ministry, to give of their knowledge to the people. Year after year, for a time, he arranged a course of Lectures, and secured for lecturers some of the most notable men and women of the day. Among them may be mentioned the Rev. J. P. Struthers, with whom he maintained a very intimate friendship, the Rev. Professor Currie Martin, Bradford, the Rev. Professor G. Milligan, the present Moderator of the Church of Scotland, Dr. John Kelman, Dr. Alexander Whyte, Sir Alexander Simpson, Sir Andrew Fraser, the Rev. Silvester Horne, Lord Salvesen. Once and again he arranged a meeting in his Church on the lines of the Keswick gathering, and brought some of the most prominent men identified with the

Keswick movement to give addresses. Two such memorable meetings were addressed respectively by the Rev. Evan Henry Hopkins and the Rev. F. B. Meyer, D.D.

There was thus evinced his keen desire to enrich the lives of his people among whom his lot had been cast, and to enrich them, not with earthly, but with heavenly treasure. He had a deep sympathy with student life, and delighted to give to those following it all the encouragement and help that lay in his power. He was for two terms of three years Lecturer on Pastoral Theology in the Theological Hall of the Church. His lectures were in every way models in substance and manner of what lectures on such a subject delivered to those looking forward to the work of the ministry should be. He had manifest delight in coming into contact with the eager student mind, and drew liberally from his rich stores of knowledge and experience in indicating to them in a very winsome and persuasive way how best they could manage the noble task of the Christian ministry. It was a cause of deep regret to the Professors and students that his health did not permit him to finish the work of the second term.

(*To be continued*)

SYNOD TREASURER'S NOTES.

EXPECTATION and hope are not quite the same thing. Between the words there is a certain affinity of idea. Occasionally and carelessly in every-day language some of us perhaps use them almost synonymously. Expectation implies a certain amount of knowledge, vague and tremulous it may be, but still sufficient to afford a foundation for the expectation. Hope may exist without the flimsiest knowledge. Let me illustrate. At the recent meeting of Synod the Treasurer happened to be present when the report of the Magazine Committee was submitted. It provoked discussion on the question of circulation, which was not what it ought to be. It was suggested that one way of improving the circulation would be for subscribers, who saw their way to do so, to order a second copy and instruct the distributor to supply it to some one who was not a reader. Thereby it was thought the latter might be led eventually to become a purchaser. This the Treasurer considered a very practical attempt to solve a pressing problem. Now if he were to say, "*I expect* this advice will be acted upon by at least fifty readers of the Magazine," he would be suggesting that he had more or less definite knowledge of the likelihood of such a result. In that case, whilst it would not be totally void of truth, the remark would be a bow drawn at a very long venture. If he were to say, "*I hope* this advice will be acted upon

THE REV. ALEXANDER SMELLIE, D.D.

BY PROFESSOR R. MORTON, D.D., GLASGOW.

(Continued from page 345.)

In the beginning of 1907 the Rev. Dr. W. Douglas MacKenzie, President of the Hartford Theological Seminary, Connecticut, U.S.A., addressed to him an invitation to give at least four addresses to ministers of the Gospel at a retreat that was being arranged at the beginning of June that year, which invitation he did not see his way to accept.

He was in America the most of the Summer and Autumn of 1899, and made good use of his time and opportunities of getting acquainted with some interesting parts of that vast country, and with the currents of thought that were behind the life and activities of the people. This was brought out in a lecture which he prepared and delivered in many places, entitled, "Three Little Pictures from America." He was a delegate of the Church to the Council of the Pan-Presbyterian Alliance held at Boston in 1899, and read a paper which made a deep impression upon the members. He was also some years ago a member of a deputation that visited Eastern Europe on a mission of enquiry into the condition of Presbyterianism in what was then the dual empire of Austria-Hungary, and which, since the great war, has been divided into several portions. Travel brought an enrichment to him, which he deftly used in his sermons and addresses. He also rendered a useful service to the Pan-Presbyterian Alliance by acting for a short time as Convener of the Church History Committee of the Eastern Section. In this capacity he on several occasions gave masterly surveys of recent literature on this subject, which were published in the organ of the Alliance, "The Quarterly Register."

He was also an ardent Temperance Reformer, and gave valuable help to this cause, not only in Carlisle and surrounding district, but throughout the land. Latterly his energies were so occupied with other things that he could not give the same active help in this direction that he had done, but his interest in it never wavered in the slightest. Amid all these manifold activities the members of his congregation were ever on his mind and heart. The Rev. R. L. Findlater, M.A., Shottsburn, to whom we have been indebted for much valuable information, and who was under Dr. Smellie's ministry in his early years, gives this interesting note. "On the outbreak of war, in August, 1914, many of the young men connected, with the congregation joined His Majesty's forces. During the trying years that followed, the minister did much to encourage his people at home, as well as those who were away at the post of duty and danger. At the close of hostilities, and after the most of those who had been spared were demobilised, a

great 'Welcome Home' Meeting was held in the Town Hall on the 17th April, 1919, when Bibles were presented to all the returned soldiers and to the relatives of those who had fallen. Dr. Smellie's address on that occasion will live in the memory of all who were privileged to be present. The young men could not but realise the debt they owed to the faithful minister who had by his encouraging messages and constant prayers done so much to sustain them in the time of stress and strain.

The present writer owes to his beloved minister a debt which can never be repaid. Not only did he receive kind messages of encouragement and good cheer, but on his return to civil life was greatly indebted to him for the wise counsel and willing help received in seeking to continue his interrupted studies for the ministry. It may not be out of place to give a copy letter sent just before I was licensed as a preacher of the Gospel. It is but one specimen out of many revealing his prayerful interest in the career of his only divinity student in Carlisle.

At Acharra,
Colinton,
Mid-Lothian,
August 2nd, 1920.

My Dear Mr. Findlater,

This is just a little telegraphic message to say that my thoughts and prayers will be with you to-morrow. May the 'licence' be the beginning of many days of fruitful service for God and man. I wish I could have been present in person at the Presbytery, but 'my heart's right there.'

I am, dear Mr. Findlater,

Ever yours,

ALEXANDER SMELLIE."

His winning personality conveyed an aroma to his letters that made them highly prized by those who received them. He had a style of handwriting all his own—in which every letter was distinctly and neatly formed. There was a terseness, a grace, a force in the diction, and there was a courtesy and elegance in the sentiments expressed that endued them with fragrance that was very pleasant. The desire has frequently been expressed since his death that a collection of his letters should be made and published. The Rev. W. Y. Fullerton of London, with whom he was brought into intimate fellowship in convention work, has given strong expression to this desire.

"He practised the ancient but largely-forgotten art of correspondence: he did not write mere notes, he sent real letters.

'Doesn't James Smetham say,' he suggests to me, 'that the coming of Titus, which meant so much to Paul, is represented

in these western lands by the advent of the postman bringing a letter from a genuine friend?' His letters were always eagerly welcomed, and came as a refreshing draught. He wrote me three years ago thanking me for "such a dear, jolly, medicinal, uplifting letter,"—though that was only the reflex of his own great soul, and then he added, "When the King of Tara, or some other Irish place, took back his golden bowl after giving it to St. Patrick, St. Patrick said, 'Gratzacham,' which is, being interpreted, 'Gratias agamus.' But you dower me with what is better than golden bowls, and there is no fear of your taking back your gift; and what can I say but 'Gratzacham'?" On another occasion, in acknowledging a letter, he says, "It was a breath of spring. It was like Perdita's daffodils, 'that come before the swallow dares.'" Letters like these should not be lost."

His relations with those associated with him in his ministerial and pastoral work were ever of the most friendly and helpful nature. One of his elders has thus expressed the impression made by him in this connection.

"To have been associated with Dr. Smellie in the work of the Session was an inestimable privilege. At Session meetings one realised, as perhaps nowhere else, his love for and interest in the members and adherents of the congregation. This was particularly so when he led the Session in prayer. It was then, even more than in the public services of the sanctuary, that one caught a glimpse of the holy of holies where he continually held up before God the needs and sorrows and joys of his people.

Of his ministrations in the public services of the Church it is difficult to speak with any measure of restraint. Here one felt that he was at his greatest and best. To have listened for well-nigh twenty-three years, Sabbath after Sabbath, to such preaching is a privilege which few congregations have enjoyed. It has been said that it was during his ministry in Carlisle that he reached the fulness of his pulpit power. That may well be true. It is beyond doubt that during the whole of his Carlisle ministry his sermons grew in richness and beauty as well as in spiritual force. During the past few years, when it was manifest that his bodily vigour was lessening, it was impossible to detect the slightest falling off in the quality of his discourses. The outward man decayed, but the inward man was being renewed day by day. He preached what he had himself experienced, and as his spiritual life deepened his public utterances became richer. His hearers were always impressed by the very thorough preparation which so evidently preceded every sermon which he preached. He was broad-minded, and it was impossible to listen to his preaching year after year without having one's own views expanded and en-

larged. But with the breadth there was also depth, and no minister ever more faithfully or more continuously preached the gospel of the grace of God through our Lord and Saviour Jesus Christ. Never did I hear him preach a sermon of which Christ and His atoning sacrifice was not the central theme; and never did I hear him finish a sermon without a direct personal appeal for acceptance of Christ as Saviour and Lord."

While his activities went beyond the Church of which he was minister, he took an active share in its work. He was for many years Convener of the Temperance Committee, and submitted admirable reports on this subject. He inaugurated a Temperance Union, and for some years was its very efficient Secretary and Treasurer. He also inaugurated a Welfare of Youth Scheme and continued for some time to superintend its work of interesting the children and youth of the Church in Bible studies. But the Church work in which he found the most congenial sphere of usefulness was the Convenership of the Foreign Mission Committee, which he held at the time of his death. His enthusiasm in the work of rescuing the heathen to Christ was carried by him into the pulpit, and by his appeals the members of the Carluke congregation became more and more imbued with the missionary spirit and contributed heartily and liberally to the work.

When his health became so impaired that he felt that he could not longer continue the task, it was in the following terms that he intimated in March of this year his desire to resign. After referring to the resignation of Miss Macleod, he says, "My own resignation is a far smaller matter, though it goes to my heart to send it in. We had a specialist here last night, along with our own two doctors. He confirmed their opinion and treatment. He said that due to defective action of the heart, there was trouble in other organs: that thus the general condition was serious; but that he saw no immediate critical danger: that what 'was most needed and indispensable was a long rest.' So I am shut up to say goodbye with the keenest regret and with warm thanks to the Committee for its patient forbearance and manifold kindness. May God bless its deliberations more and more!" He was continued Convener, and the last thing that he did before passing through the gate into the presence of the King was to correct in his own careful, tasteful way the proof of the Report on Foreign Mission Work that was submitted to the Meeting of Synod last May. At the first meeting of the Committee after his death the following minute was adopted, and a copy of it sent to Mrs. Smellie and her two sons:—

"The Committee desires to place on record its deep sense of the loss sustained by the death of its beloved Convener, the Rev. Alexander Smellie, D.D., and its high appreciation of

the valuable services he rendered to the important work committed to its care—that of directing and superintending the Missionary activities carried on in the Central Provinces of India. He had an hereditary interest in the work—his father, whose memory he deeply revered, being among those who launched this Christian enterprise, and being the first Convenor of the Committee appointed by the Synod to direct its operations. That hereditary interest became in his case a deeply personal one, as he often expressed his envy of those who enjoyed the high privilege of proclaiming the unsearchable riches of Christ to those to whom they had not been known, and so of extending the benign sway of the Divine Redeemer. There was no work that lay closer to his heart than this of conquering the heathen world for Christ.

In all his efforts in the direction of deepening the spiritual life of the home Churches, he had in view its greater efficiency and power to enter into heathen lands and peoples and take possession of them in the name of Christ.

The members of Committee cherish the memory of him as presiding over their deliberations with that graciousness, simplicity, devoutness and manifest deep interest in their work that gave such a high tone to the proceedings and helped the expediting of business. He will be as much missed at our gatherings as anywhere else, and he secured to us from outside our denomination valuable help for the on-carrying of our work. The work superintended by us was much in his thoughts in the closing days of his life. Almost his last use of his pen—from which has come so much to help Christians everywhere—was to correct the Report that was submitted to the recent meeting of Synod, and a solemn injunction was laid by him upon her who is now his widow, to maintain an interest in the work. The Committee desires to express its deep sympathy with her and her two sons in the great loss they have sustained, and to invite her in future to take part with them in their deliberations."

The "Men of the Covenant" was first published in November, 1908, and the dedication has a pathetic interest attached to it. It runs thus: "In dear memory of F.E.S., a child whom God leads in green pastures and beside the still waters." This refers to a trying bereavement with which the Manse at Carluke was visited in the early part of that year. A little baby girl came to the Manse in Thurso in 1899, and was brought to Carluke in the following year. The name Frances Elizabeth was given to her, and as she grew up she took a strong hold of the affections of her parents. Many sweet hopes circled around her and her future. But the wind of disease and death swept over the home, and the bright tender flower just opening its bloom faded away. It was a severe

blow and made a blank that continued to be felt. Though boys came and grew up to be a support and a comfort, a sacred place was reserved for the memory of Frances. A beautiful communion cup was gifted to the congregation as a memorial of their dearly beloved daughter. The effect of this loss upon Dr. Smellie has been exaggerated in some quarters as if it had led him to withdraw himself from interests that had previously enlisted his sympathies. His piety was of too strong and sane a type to be affected in any such way by the dealings with him of his Heavenly Father. It doubtless had a chastening influence, that remained with him, but it also deepened his impression of unseen realities, and made him more anxious that others might not be left to ignore them. He knew that his darling girlie was not lost but only gone before, and that he would meet her again. When sore trouble came to himself and the shadow of death hung over him, that sweet hope was fondly cherished by him. Ere long he was laid aside and brought to the gates of death by a very severe attack of rheumatic fever. While by skilful treatment he was brought back to spend some years in the loved Master's service, it was in a disabled condition as far as the heart was concerned. He did not spare himself as much perhaps as he ought to have done, in his readiness to respond to calls made upon him, and in his eagerness to advance the Kingdom of his Divine Master. Again and again in recent years he has been laid aside for shorter or longer periods. In the end of last year he had a serious breakdown, and his rallying power was not what it had been. As the shadows gathered around him his gentle brave spirit remained calm in the quiet confidence that his eternal interests were safe in the hands of Him to whom he had entrusted them. He was grateful to those who ministered to him, his devoted wife and sons, the doctors and the nurses, and spoke of himself even amid his sufferings, which were sometimes very acute, as in green pastures. On the 28th of May release came to him from all his sufferings, and the abundant entrance into the Heavenly Kingdom was ministered to him. At the first meeting after this event the Session of the Carlisle congregation adopted the following minute which was sent to Mrs. Smellie and her sons :—

"It is with feelings of the most profound sorrow that we as elders have heard of the removal from our midst by the rude hand of Death, of him who ministered to God's people here of the pure Word of Life, and whose last public act in our congregation was to break the sacramental bread among us.

Like our former pastor, his immediate predecessor, Dr. Smellie was spared to complete 48 years as a minister of the

Gospel, the last 23 of which he spent in Carluke congregation, the congregation to which his father and mother, and both grandfathers and grandmothers belonged, and in which his paternal grandfather was an elder 43 years ago.

A son of the manse, our late minister proved himself from his earliest years to be endowed with exceptional gifts, which were laid unreservedly upon the altar of God, and were offered up as a whole burnt offering in His service. It may indeed well be that his days of service have been shortened on earth thereby. Like Henry Martyn, of whom he loved to speak, his one desire was to 'burn out for God.'

Dr. Smellie was settled here on the 28th March, 1900, and for these 23 years, during which we enjoyed his ministry, we have been fed with the very finest of the wheat, for our minister never came unprepared to his pulpit, and it is the universal testimony of his hearers that there was no deterioration in the quality of his sermons during all that time. In fact, we are assured that Dr. Smellie's rich endowments reached their fullest development during his last pastorate. And how proud we felt on that day, the 10th April, 1908, when his *Alma Mater* conferred upon him the honorary degree of Doctor of Divinity—an academic honour never more richly deserved and won.

If there was one mark of greatness more pronounced than another in our late minister, it was that of humility. He never put himself forward, but nevertheless his influence and service have been broadcasted through his speech and pen to the ends of the earth, and the memory of Dr. Alexander Smellie will never die. May we live to be worthy of such an inheritance of renown in him who has gone before.

We as elders, and as representing the congregation in Carluke, desire most earnestly to express our deepest sympathy with Mrs. Smellie and her two sons in this, the hour of their irreparable loss. May the Comforter, Who is the Holy Ghost, be their constant and abiding Friend."

His death took place on the Wednesday afternoon, and his funeral on the afternoon of the Saturday following. On the Sabbath a memorial service was conducted by the writer of this sketch. We may close by giving the account of the funeral contributed to the "Life of Faith," by the Rev. W. Graham Scroggie, of Edinburgh, another intimate friend of Dr. Smellie's:

"Saturday, May 26th, was a sad day in the little township of Carluke. The day was cold and grey; even nature seemed to be in trouble. The occasion of the widespread grief was the funeral of the Rev. Alexander Smellie, M.A., D.D. The service in the Church was timed to commence at 2.30 p.m. On my way to the Manse, which stands in the grounds by the Church, I observed, forty minutes before the time, little groups

of people here and there, talking quietly together in the adjacent streets. Nearer the time the numbers grew as people from near and far concentrated upon the sacred place.

Within the Church, on either side of the pulpit, stood two vases of exquisitely beautiful lilies. Below, within the rails, was the coffin, wreath-covered, which contained all that was mortal of one of Scotland's truly great men, and a prince in Israel. The service, which lasted about forty minutes, was wonderfully simple and moving. According to the custom of the Church, only Psalms were sung; the 28rd; the 108rd, verses 18-18; and the 16th, from verse eight. Two lessons were read, and three prayers were offered. Then the congregation, which well filled the Church, stood while the coffin was slowly borne from the building in which so rich and fruitful a ministry had been exercised.

Outside a great company of men, drawn from far, and representing many and great Christian enterprises, fell into line to walk to the cemetery. As the procession moved slowly along, it became evident how dearly 'the Doctor' was loved in Carluke, and how deeply his loss was mourned. The streets were lined with people, old men and women, mothers with their shawl-swaddled babies, boys and girls with wondering, sympathetic faces. Scores of windows were thrown up, and people were leaning out on all levels to get a last view of a dear friend. At the graveside rain fell heavily, but a great crowd stood with uncovered heads in silent reverence as the committal words were spoken. Then we quietly and sadly went our ways, with a deep sense of loss in our hearts and a lump in our throats; for not again should we here look upon that calm face, nor listen again to that melodious voice."

SYNOD TREASURER'S NOTES.

THE pen of the Synod Treasurer as it touches paper seems to run of its own accord into apology. For he has nothing of moment to write about. Last month he informed the Church of the hopes, which was just another word for the needs of the Funds, and the natural sequence to that article would be another narrating the fulfilment of these hopes. The time for the latter article has not arrived yet. However, he is not greatly chagrined at his inability to proclaim immediately the fact accomplished. Seed does not fructify all at once. Time is needed. Growth is slow. But, for the production of his notes, he feels very much as the ancient Israelites may have done when they were compelled to make bricks without straw. He was inclined to let the notes slip for a month. Then the fear of the Funds being forgotten drove him to his pen—which, after it is written, is rather an ungracious remark, he thinks.